A

BRIEF *INSTRUCTION*

IN THE

PRINCIPLES

OF THE

CHRISTIAN RELIGION,

Agreable to the

CONFESSION of FAITH, put forth by the Elders and Brethren of many Congregations of *Chriſtians* (Baptized upon Profeſſion of their Faith) in *London*, and in the Country.

To which is added,

The PROOFS thereof, out of the SCRIPTURES, in Words at Length.

The EIGHTH EDITION, Corrected.

Deut. vi. 6, 7. *And theſe Words which I command thee this Day ſhall be in thy Heart, and thou ſhalt teach them diligently unto thy Children, and ſhalt talk of them when thou ſitteſt in thine Houſe*, &c.

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An ADVERTISEMENT

TO THE

READER.

HAVING a Deſire to ſhew our near Agreement with many other Chriſtians, of whom we have great Eſteem; we ſome Years ſince put forth a *Confeſſion of our Faith*, almoſt in all Points the ſame with that of the *Aſſembly* and *Savoy*, which was ſubſcribed by the Elders and Meſſengers of many Churches, Baptized on Profeſſion of their Faith. And do now put forth a ſhort Account of *Chriſtian Principles*, for the *Inſtruction of our Families*, in moſt Things agreeing with the *Shorter Catechiſm of the Aſſembly*. AND this we were the rather induced to, becauſe we have commonly made uſe of that Catechiſm in our Families, and the Difference being not much, it will be more eaſily committed to Memory.

BRITISH MUSEUM

TO

Parents and Heads of Families, into whoſe Hands this Catechiſm, or the like of it, may come.

BELOVED,

I *Shall humbly preſent to your ſerious Conſideration, the important Duty of Catechiſing or Inſtructing the Youth under your Inſpection, in the Principles of the Chriſtian Religion, as a Duty laid upon you by the Authority of God; a Catechiſm being none other than a Collection of Scripture Principles, framed to the Capacity of the weaker and ruder Sort, for their Inſtruction, as well as for the Benefit of the more knowing.* Luke 1. 4. Acts 18. 25.

Weigh the following Notes.

1. *GOD commanded the Practice of Family Inſtruction in* Abraham, *and ſeconded it with a Promiſe of Bleſſing.* Gen. 18. 19.

2. *It was commanded to the* Jewiſh *Church, with reſpect to the then Service of God,* Exod. 12. 26, 27. *Chap.* 13. 14—19. Deut. 4. 9—40. *Chap.* 6. 1—7.

3. Solomon, *ſpeaking by Inſpiration, exhorts to* Train up a Child in the Way he ſhould go, *Prov.* 22. 6. *Youth being apt to take wrong Ways, Scriptural Inſtruction prevents that, and (by God's Bleſſing) brings them to the right Manner of glorifying God, and ſaving their own Souls.*

4. *Conſider the Neceſſity of it, from the Nature of Original Corruption, which leaves all under an abſolute Want of Regeneration,* Pſal. 51. 5. & 58. 3. Iſa. 48. 8. *and that the New-birth cometh in the Uſe of Means,* John 3. 8. Rom. 10. 17. 1 Pet. 1. 23.

5. *Conſider that Satan miſſeth no Opportunity to corrupt Youth more and more. By the Neglect of godly Education, evil Habits are contracted, and evil Practices followed, to the great Scandal of the Chriſtian Religion, and the Hazard of Souls,* Eccl. 11. 9. Eph. 2. 2.

6. *Conſider the Benefit of religious Inſtruction, in that it brings Children to remember their Creator in the Days of their Youth, as their Creator, Preſerver, Arbiter and Diſpoſer, their Redeemer, and*

Happineſs in Time and Eternity, Eccl. 12. 1. *By which Means little Children will be brought to Chriſt, and their Souls be ſeaſoned with the ſavoiry Knowledge of God, Matth.* 19. 14.

7. *Youth being the beſt Seed-time, they that are then inſtructed commonly become the greateſt Proficients in Religion, and bring moſt Glory to God, as* Caleb, Joſhua, Samuel, David, Solomon, Obadiah, Jeremiah, Timothy, *and many more ſhow.*

8. *Catechiſing Children contributes much to preſerve ſound Doctrine in the Word; to tranſmit the ſame to Poſterity, that the Generation to come might ſerve the* LORD *and fear his Judgments; and is a great Lett in the Way of Popery and all Hereſies,* Eph. 6. 4. Pſal. 48. 13, 14. *Chap.* 78. 3—7. Deut. 29. 22. 28. *Chap.* 31. 12. 13.

9. *It is the ready Way to Godlineſs, which hath the Promiſe of the Life that now is, and of that which is to come,* 1 Tim. 4. 9.

As you are for putting your Children in the Ways of Well-doing in this Life, labour rather to put them forward in Godlineſs; the other Things ſhall be added unto them, Matth. 6. 33. *Let not your Youth be brought up in Ignorance to the Ruin of their Souls, as you will not indulge them in Idleneſs to the Ruin of their Bodies. Let your ſpare Minutes be ſpent in promoting ſo good a Work, approved of God and profitable to Men; at leaſt on the Lord's Day, and long Winter Nights by your Fire-ſide. If you could but be apprized of the Importance of this Duty, I queſtion not but you would attend to it; and, without Doubt, God's Bleſſing would accompany his own Appointment for the Good of many. Hence would ſpring up Plants of the right Kind from your Family Nurſeries, to be tranſplanted into God's Vine-yard. Put your Children upon reading and learning this Catechiſm by Heart, that in Time they may be more capable of underſtanding Sermons, and practiſing what they hear. Do what in you lies to bring them to Jeſus Chriſt, whoſe Blood waſheth away all Sins; whoſe imputed Righteouſneſs alone juſtifies all that believe; whoſe Holy Spirit of Grace doth ſanctify: and who is able to ſave to the uttermoſt all that come to God by him. To whom be Glory, World without End. Amen.*

Yours, in all Goſpel Services,

A. MORGAN.

A BRIEF INSTRUCTION In the PRINCIPLES of CHRISTIAN RELIGION.

QUESTION I.

WHO *is the first and chiefest being?*

ANSWER. GOD is the First (a), and Chiefest Being (b).

a *Isa.* 44. 6. Thus saith the LORD, the King of Israel and his Redeemer the Lord of Hosts, I am the First, and I am the Last, and besides me there is no God, b *Psal* 97. 9, For thou Lord art high above all the Earth; Thou art exalted far above all Gods.

Q. 2. *Ought every one to believe there is a GOD?*

A. Every one ought to believe there is a GOD (c), and it is their great Sin and Folly who do not (d).

c Heb. 11. 6. But without Faith it is impossible to please him; for he that cometh to God, must believe that he is, d *Psal.* 14. 1. The Fool hath said in his Heart, There is no God; they are corrupt, they have done abominable Works.

Q. 3.

Q. 3. *How may we know there is a GOD?*

A. The Light of Nature in Man, and the Works of God, plainly declare there is a GOD (*e*), but his Word and Spirit only do it fully and effectually for the Salvation of Sinners (*f*).

e *Rom.* 1 19, 20. Becauſe that which may be known of God, is manifeſt in them; for God hath ſhewed it unto them. For the inviſible Things of him from the Creation of the World are clearly ſeen, being underſtood by the Thing that are made, even his eternal Power and Godhead. *Pſal.* 19. 1. 2. The Heavens declare the Glory of God, and the Firmament ſheweth his Handy work: Day unto Day uttereth Speech, and Night unto Night ſheweth Knowledge. f 1 *Cor.* 2. 10. But God hath revealed them to us by his Spirit; for the Spirit ſearcheth all Things; yea, the deep Things of God. 2 *Tim.* 3, 15. And that from a Child thou haſt known the holy Scriptures, which are able to make thee wiſe unto Salvation, through Faith which is in Chriſt Jeſus.

Q. 4. *What is the Word of God?*

A. The holy Scriptures of the Old and New Teſtament, are the Word of God (*g*), and the only certain Rule of Faith and Obedience (*h*).

g *John* 10. 34, 35. Is it not written in your Law, I ſaid, Ye are Gods? If he called them Gods, unto whom the Word of God came, and the Scriptures cannot be broken, *&c.* 2 *Tim.* 3. 16. All Scripture is given by the Inſpiration of God. h *Eph.* 2. 20. And are built upon the Foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief Corner-ſtone. *Iſa.* 8. 20. To the Law and to the Teſtimony: If they ſpeak not according to this Word, it is becauſe there is no Light in them.

Q. 5. *May all Men make uſe of the holy Scriptures.*

A. All Men are not only permitted (*i*), but commanded and exhorted, to read (*k*), hear, and underſtand the holy Scriptures (*l*).

i Luke 16. 29. They have Moſes and the Prophets, let them hear them. k *Joh* 5. 39. Search the Scriptures. l *Acts* 8. 30.

Under-

Understandest thou what thou readest? *Matth.* 15. 10. Hear and Understand.

Q. 6. *What Things are chiefly contained in the holy Scriptures?*

A. The holy Scriptures chiefly contain what Man ought to believe concerning God (*m*), and what Duty God requireth of Man (*n*).

m 2 *Tim.* 1. 13. Hold fast the Form of sound Words, which thou hast heard of me in Faith and Love. *Acts* 24. 14. So worship I the God of my Fathers, believing all things which are written in the Law and the Prophets. n *Mich* 6. 8. He hath shewed thee, O Man, what is good; and what doth the Lord require of thee? *Eccles.* 12. 13. Fear God and keep his Commandments, for this is the whole Duty of Man.

Q. 7. *What is GOD?*

A. GOD is a Spirit (*o*), infinite (*p*), eternal (*q*), and unchangeable (*r*), in his Being (*s*), Wisdom (*t*), Power (*u*), Holiness (*w*) Justice (*x*), Goodness and Truth (*y*).

o *John* 4. 24, God is a Spirit. p *Job* 11. 7. Canst thou by searching find out God? Canst thou find out the Almighty unto Perfection? q *Psal.* 90. 2. From everlasting to everlasting thou art God. r *James* 1. 17. The Father of Lights, with whom there is no Variableness, neither Shadow of Turning. s *Exod.* 3. 14. And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the Children of Israel, I AM hath sent me unto you. t 1 *Tim.* 1. 17. Now unto the King eternal, immortal, invisible, the only wise God u *Psal.* 147. 5. Great is our LORD, and of great Power, his Understanding is infinite. w *Rev.* 4. 8. Holy, holy, holy, LORD GOD Almighty, which was, and is, and is to come. x *Psal.* 89. 14. Justice and Judgment are the Habitation of thy Throne. y *Exod.* 34. 6, 7. The LORD, the Lord God, merciful and gracious, long-suffering, and abundant in Goodness and Truth, keeping Mercy for Thousands, forgiving Iniquity, Transgression and Sin, and that will by no Means clear the guilty.

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A. All Men are not only permitted (*i*), but commanded and exhorted, to read (*k*), hear, and understand the holy Scriptures (*l*).

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Q. 8. *Are there more Gods than one?*

A. There is but one only, the living and true GOD (*z*).

z *Deut.* 6. 4. Hear O Iſrael, the LORD our God, is One LORD. *Jerem.* 10. 10. But the LORD is the true God, he is the living God.

Q. 9. *How many Perſons are there in the Godhead?*

A. There are Three Perſons in the Godhead, the Father, the Son, and the Holy Spirit, and theſe Three are one God, the ſame in Eſſence, equal in Power and Glory (*a*).

a 1 *John* 5. 7. There are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe Three are One. *Matth.* 28. 19. Go ye therefore and teach all Nations, baptiſing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.

Q. 10. *What are the Decrees of God?*

A. The Decrees of God are his eternal Purpoſe, according to the Counſel of his Will, whereby, for his own Glory, he hath fore-ordained whatſoever comes to paſs (*b*),

b *Eph.* 1. 4. 11. According as he hath choſen us in him before the Foundation of the World; in whom alſo we have obtained an Inheritance, being predeſtinated according to the Purpoſe of him, who worketh all things after the Counſel of his own Will. *Rom.* 9. 22, 23. What if God, willing to ſhew his Wrath, and to make his Power known, endured with Long-ſuffering the Veſſels of Wrath fitted to Deſtruction: And that he might make known the Riches of his Glory on the Veſſels of Mercy, which he had afore prepared unto Glory.

Q. 11. *How doth God execute his Decrees?*

A. God executeth his Decrees in the Works of Creation and Providence (*c*).

c *Rev.* 4. 11. Thou haſt created all Things, and for thy Pleaſure they are and were created. *Dan.* 4. 35. He doth according

cording to his Will in the Army of Heaven, and among the Inhabitants of the Earth.

Q. 12. *What is the Work of Creation?*

A. The Work of Creation is God's Making all Things of Nothing, by the Word of his Power, in the Space of ſix Days, and all very Good (*d*).

d *Gen.* 1. 1. In the Beginning God created the Heaven and the Earth. *Heb.* 11. 3. Through Faith we underſtand that the Worlds were framed by the Word of God, ſo that the things which are ſeen, were not made of things which do appear. *Gen.* 1. 31. And God ſaw every thing that he had made, and behold it was very good; and the Evening and the Morning were the ſixth Day.

Q. 13. *How did God create Man?*

A. God created Man Male and Female, after his own Image, in Knowledge, Righteouſneſs, and Holineſs, with Dominion over the Creatures (*e*).

e *Gen.* 1. 27. 28. So God created Man in his own Image, in the Image of God created he him, Male and Female created he them; and God bleſſed them, and God ſaid unto them, Be fruitful, and multiply, and repleniſh the Earth, and ſubdue it, and have Dominion over the Fiſh of the Sea, and over the Fowl of the Air, and over every living Thing that moveth upon the Earth. *Col.* 3. 10. And have put on the new Man, which is renewed in Knowledge, after the Image of him that created him *Eph.* 4. 24. And that you put on the new Man, which after God is created in Righteouſneſs, and true Holineſs.

Q. 14. *What are God's Works of Providence?*

A. God's Works of Providence are his moſt holy (*f*), wiſe (*g*), and powerful Preſerving (*h*), and Governing all his Creatures, and all their Actions (*i*).

f *Pſal.* 145. 17. The Lord is righteous in all his Ways, and holy in all his Works.

g *Iſa.* 28. 29. This alſo cometh forth from the LORD of Hoſts, which is wonderful in Counſel, and excellent in working. h *Heb.* 1. 3. Upholding all Things by the Word of his Power. i *Pſal.* 103. 19. His Kingdom ruleth over all. *Mat.* 10. 29. Are not two Sparrows ſold for a Farthing? and one of them ſhall not fall to the Ground without your Father.

Q. 15. *What ſpecial Act of Providence did God exerciſe towards Man in the Eſtate wherein he was created?*

A. When God had created Man, he entered into a Covenant of Life with him, upon Condition of perfect Obedience, forbidding him to eat of the Tree of Knowledge of Good and Evil, upon Pain of Death (*k*).

k *Gal.* 3 12. And the Law is not of Faith, but the Man that doth them, ſhall live in them. *Gen.* 2. 17. But the Tree of Knowledge of Good and Evil, thou ſhalt not eat of it, for in the Day thou eateſt thereof, thou ſhalt ſurely die.

Q. 16. *Did our firſt Parents continue in that Eſtate wherein they were created?*

A. Our firſt Parents being left to the Freedom of their own Will fell from the Eſtate wherein they were created, by ſinning againſt God (*l*).

l *Eccl.* 7. 29. God made Man upright, but they have ſought out many Inventions. *Rom.* 3. 23. For all have ſinned, and come ſhort of the Glory of God.

Q. 17. *What is Sin?*

A. Sin is any Want of Conformity unto, or Tranſgreſſion of the Law of God (*m*).

m 1 *John* 3. 4. Whoſoever committeth Sin, tranſgreſſeth alſo the Law; for Sin is a Tranſgreſſion of the Law.

Q. 18. *What was the Sin whereby our firſt Parents fell from the Eſtate wherein they were created?*

A. The Sin whereby our firſt Parents fell from the Eſtate wherein they were created, was their Eating the forbidden Fruit (*n*).

n *Gen.* 3. 6, 12, 13. And when the Woman ſaw that the Tree was good for Food, and that it was pleaſant to the Eyes, and a Tree to be deſired to make one wiſe, ſhe took of the Fruit thereof, and did eat. And gave alſo unto her Huſband with her, and he did eat. And the Man ſaid, The Woman whom thou gaveſt to be with me, ſhe gave me of the Tree, and I did eat. And the LORD God ſaid unto the Woman, what is this that thou haſt done? And the Woman ſaid, The Serpent beguiled me, and I did eat.

Q. 19. *Did all Mankind fall in Adam's firſt Tranſgreſſion?*

A. The Covenant being made with *Adam*, not only for himſelf, but for his Poſterity, all Mankind deſcending from him by ordinary Generation, ſinned in him, and fell with him in his firſt Tranſgreſſion (*o*).

o *Gen.* 2. 16. 17. And the Lord God commanded the Man, ſaying, Of every Tree in the Garden thou mayeſt freely eat; but of the Tree of Knowledge of Good and Evil, thou ſhalt not eat of it; for in the Day thou eateſt thereof thou ſhalt ſurely die. 1 *Cor.* 15. 21. 22. By Man came Death: In *Adam* all die. *Rom.* 5 12. As by one Man Sin entered into the World, and Death by Sin; ſo Death paſſed upon all Men, for that all have ſinned.

Q. 20. *Into what Eſtate did the Fall bring Mankind?*

A. The Fall brought Mankind into an Eſtate of Sin and Miſery (*p*).

p *Pſal.* 51. 5. Behold I was ſhapen in Iniquity, and in Sin did my Mother conceive me. *Rom* 5. 17. 18. By one Man's Offence Death reigned by one: By the Offence of one Man, Judgment came upon all Men to Condemnation.

Q. 21. *Wherein conſiſts the ſinfulneſs of that Eſtate whereinto Man fell?*

A. The Sinfulneſs of that Eſtate whereinto Man fell, conſiſts in the Guilt of *Adam*'s firſt Sin (*q*),

the

q), the Want of Original Righteouſneſs (*r*), and the Corruption of his whole Nature, which is commonly called Original Sin (*s*), together with all actual Tranſgreſſions, which proceed from it (*t*),

q *Rom.* 5. 19. By one Man's Diſobedience many were made Sinners. r *Rom.* 3. 10. There is none Righteous, no not one. s *Job* 14. 4. Who can bring a clean Thing out of an unclean? not one. t *Iſa.* 64. 6. We are all as an unclean thing. *Jam.* 1. 14. Every Man is tempted, when he is drawn away of his own Luſt, and enticed. *Mat.* 15. 19. For out of the Heart proceed evil Thoughts, Murder, Adultery, Fornication, Theſts, Falſe-witneſs, Blaſphemies.

Q. 22. *What is the Miſery of that Eſtate whereinto Man fell?*

A. All Mankind, by their Fall, loſt Communion with God (*u*), are under his Wrath (*w*), and Curſe (*x*), and ſo made liable to all Miſeries in this Life (*y*), to Death itſelf (*z*), and to the Pains of Hell for ever (*a*).

u *Gen.* 3. 8. 24. Adam and his Wife hid themſelves from the Preſence of the LORD God, amongſt the Trees of the Garden. So he drove out the Man. w *Eph.* 2. 3. And were by Nature Children of Wrath, even as others. x *Gal.* 3. 10. Curſed is every Man that continueth not in all Things which are written in the Book of the Law to do them. y *Job* 14. 1. Man that is born of a Woman, is but of few Days and full of Trouble z *Rom.* 6. 23. The Wages of Sin is Death. a *Mat.* 25. 46. Theſe ſhall go away into everlaſting Puniſhment. *Pſ.* 9. 17. The Wicked ſhall be turned into Hell, and all the Nations that forget God.

Q. 23. *Did God leave all Mankind to periſh in the Eſtate of Sin and Miſery?*

A. God having out of his meer good Pleaſure from all eternity elected ſome to everlaſting Life (*b*), did enter into a Covenant of Grace to deliver them out of the Eſtate of Sin and Miſery,

and to bring them into an Eſtate of Salvation by a Redeemer (*c*).

b 2 *Theſ.* 2 13. Becauſe God hath from the Beginning choſen you to Salvation. c *Iſa.* 49. 8. I will preſerve thee, and give thee for a Covenant of the People. *Rom.* 5 21. That as Sin hath reigned unto Death, even ſo might Grace reign through Righteouſneſs unto eternal Life, by Jeſus Chriſt our Lord.

Q. 24. *Who is the Redeemer of God's Elect?*

A. The only Redeemer of God's Elect is the LORD Jeſus Chriſt (*d*), who being the eternal Son of God (*e*), became Man (*f*), and ſo was, and continueth to be God and Man, in two diſtinct Natures (*g*), and one Perſon for ever (*h*).

d *Gal.* 3 13. Chriſt hath redeemed us from the Curſe of the Law. 1 *Tim.* 2. 5. For there is one God, and one Mediator between God and Men, the Man Chriſt Jeſus. e 2 *John* 3. The Lord Jeſus Chriſt, the Son of the Father in Truth. f *John* 1. 14. And the Word was made Fleſh, and dwelt among us, and we beheld his Glory, the Glory as of the only begotten of the Father, full of Grace and Truth. g 1 *Tim.* 3 16. God d as manifeſt in the Fleſh. *Rom.* 9. 5. Whoſe are the Fathers, an of whom as concerning the Fleſh Chriſt came, who is over all, God bleſſed for ever. h *Col.* 2. 9. In him dwelleth all the Fulneſs of the Godhead bodily. *Heb.* 7. 24. But this Man becauſe he continueth ever.

Q. 25. *How did Chriſt, being the Son of God, become Man?*

A. Chriſt the Son of God became Man by taking to himſelf a true Body (*i*), and a reaſonable Soul (*k*), being conceived by the Power of the holy Spirit in the Womb of the Virgin *Mary*, and born of her (*l*), yet without Sin (*m*).

i *Heb.* 2. 14. Foraſmuch then as the Children are partakers of Fleſh and Blood, he alſo himſelf likewiſe took part of the ſame. *Heb.* 10. 5. A Body haſt thou prepared me, k *John* 12. 27. Now is my Soul troubled. l *Luke* 1. 31. 35. Behold thou ſhalt conceive

conceive in thy Womb, and bring forth a Son, and ſhall call his Name Jeſus, The Holy Ghoſt ſhall come upon thee, and the Power of the Higheſt ſhall over-ſhadow thee; therefore that holy Thing which ſhall be born of thee, ſhall be called the Son of God. m *Heb.* 4. 15. But was in all Points tempted like as we are, yet without Sin. *Heb.* 7. 20. Such an High-Prieſt became us, who is holy, harmleſs, undefiled, ſeparate from Sinners.

Q. 26. *What Offices doth Chriſt execute as our Redeemer?*

A. Chriſt as our Redeemer executeth the Offices of a Prophet (*n*), of a Prieſt (*o*), and of a King (*p*), both in his Eſtate of Humiliation and Exaltation.

n *Acts* 3. 22. Moſes truly ſaid unto the Fathers, A Prophet ſhall the Lord your God raiſe up unto you of your Brethren like unto me, him ſhall ye hear in all Things whatſoever he ſhall ſay unto you. o *Heb.* 5. 6. Thou art a Prieſt for ever, after the Order of Melchiſedec. p *Pſal.* 2. 6. Yet have I ſet my King upon my holy Hill of Sion.

Q. 27. *How doth Chriſt execute the Office of a Prophet?*

A. Chriſt executeth the Office of of a Prophet in revealing to us (*q*), by his Word (*r*), and Spirit (*s*), the Will of God for our Salvation.

q *John* 1. 18. No Man hath ſeen God at any time, the only begotten Son, which is in the Boſom of the Father, he hath declared him. r *John* 15. 15. All things that I have heard of my Father, I have made known unto you. s *John* 14. 26. The Comforter, which is the Holy Ghoſt, whom the Father will ſend in my Name, he ſhall teach you all things.

Q. 28. *How doth Chriſt execute the Office of a Prieſt?*

A. Chriſt executeth the Office of a Prieſt in his once offering up of himſelf a Sacrifice, to ſatisfy divine Juſtice (*t*), and reconcile us to God (*u*), and in making continual Interceſſion for us (*w*).

t *Heb.*

t *Heb.* 9. 28. Chriſt was once offered to bear the Sins of many, *Eph.* 5. 2. Hath given himſelf an Offering and a Sacrifice to God u *Heb* 2 17. In all things it behoveth him to be made like unto his Brethen that he might be a merciful and faithful High- Prieſt in things pertaining to God, to make reconciliation for the Sins of the People. w *Heb.* 7. 25. He is able to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make Interceſſion for them.

Q. 29. *How doth Chriſt execute the Office of a King?*

A. Chriſt executeth the Office of a King, in ſubduing us to himſelf (*x*), ruling (*y*), and defending us (*z*), and in reſtraining (*a*), and conquering all his and our Enemies (*b*).

x *Pſal.* 110. 3. Thy People ſhall be willing in the Day of thy Power. y *Mat.* 2. 6. For out of thee ſhall come a Governor that ſhall rule my People Iſrael. z *Zech.* 9. 15. The LORD of Hoſts ſhall defend them. a *Pſal.* 76, 10. The Wrath of Man ſhall praiſe thee, the Remainder of Wrath ſhalt thou reſtrain. b 1 *Cor.* 15. 25. For he muſt reign till he hath put all his Enemies under his Feet.

Q. 30. *Wherein did Chriſt's Humiliation conſiſt?*

A. Chriſt's Humiliation conſiſted in his being born, and that in a low Condition (*c*), made under the Law (*d*), undergoing the Miſeries of this Life (*e*), the Wrath of God (*f*), and the curſed Death of the Croſs (*g*), in being buried (*h*), and continuing under the Power of Death for a time (*i*).

c *Luke* 2. 7. And ſhe brought forth her firſt-born Son, and wrapped him in Swaddling-cloths, and laid him in a Manger. d *Gal.* 4. 4. God ſent forth his Son made of a Woman, made under the Law. e *Iſa.* 53. 3. He is deſpiſed and rejected of Men, a Man of Sorrows, and acquainted with Grief. f *Luke* 22. 44. And being in an Agony, he prayed more earneſtly, and his Sweat was as it were great Drops of Blood falling to the Ground. *Mat.* 27. 46. Jeſus cried with a loud Voice, My God, my God, why haſt thou forſaken me? g *Philip.* 2. 8. He humbled himſelf,

ſelf, and became obedient to Death, even the Death of the Croſs. h 1 *Cor.* 15. 4. And that he was buried. i *Matth.* 12. 40. As *Jonas* was three Days and three Nights in the Whale's Belly, ſo ſhall the Son of Man be three Days and three Nights in the Heart of the Earth.

Q. 31. *Wherein conſiſteth Chriſt's Exaltation?*

A. Chriſt's Exaltation conſiſteth in his riſing again from the Dead on the third Day (*k*), in aſcending up into Heaven (*l*), in ſitting at the right Hand of God the Father (*m*), and in coming to judge the World at the laſt Day (*n*).

k 1 *Cor.* 15. 4. And that he aroſe again the third Day, according to the Scriptures. l *Acts.* 1. 11. This ſame Jeſus, which is taken up from you into Heaven, ſhall ſo come in like manner as you have ſeen him go into Heaven. m *Eph.* 1. 20. And ſet him at his own right Hand in the Heavenly Places. *Mark.* 16. 19. After the Lord had ſpoken unto them, he was received up into Heaven, and ſet at the right Hand of God. n *Acts.* 17. 31. He hath appointed a Day, in which he will judge the World in Righteouſneſs, by that Man whom he hath ordained, whereof he hath given Aſſurance unto all Men, in that he hath raiſed him from the dead.

Q. 32. *How are we made Partakers of the Redemption purchaſed by Chriſt?*

A. We are made Partakers of the Redemption purchaſed by Chriſt, by the effectual Application of it to us (*o*) by his holy Spirit (*p*).

o *Gal.* 4 5. To redeem them that were under the Law, that we might receive the Adoption of Sons, p *Tit.* 3. 5, 6. Not by Works of Righteouſneſs, which we have done, but according to his Mercy he ſaved us, by the waſhing of Regeneration, and Renewing of the Holy Ghoſt, which he ſhed on us abundantly, through Jeſus Chriſt our Saviour.

Q. 33. *How doth the Spirit apply to us the Redemption purchaſed by Chriſt?*

A. The

A. The Spirit applieth to us the Redemption purchaſed by Chriſt, by working Faith in us (*q*), and thereby uniting us to Chriſt, (*r*), in our effectual Calling (*s*).

q *Eph.* 2. 8. By Grace ye are ſaved through Faith, and that not of yourſelves, it is the Gift of God. r *Eph.* 3. 17. That Chriſt may dwell in your Hearts by Faith. s 1 *Cor.* 1. 9. God is faithful, by whom ye were called into the Fellowſhip of his Son Jeſus Chriſt.

Q. 34. *What is effectual Calling?*

A. Effectual Calling is the Work of God's Spirit (*t*), whereby convincing us of our Sin (*u*) and Miſery (*w*), enlightening our Minds in the Knowledge of Chriſt (*x*), and renewing our Wills (*y*), he doth perſwade and enable us to embrace Jeſus Chriſt, freely offered to us in the Goſpel (*z*).

t 2 *Tim.* 1. 9. Who hath ſaved us, and called us with a holy Calling. u *John* 16. 8. When he is come he will convince the World of Sin. w *Acts* 2. 37. When they heard this, they were pricked in their Hearts, and ſaid unto Peter, and to the reſt of the Apoſtles, Men and Brethren what ſhall we do? x *Acts* 26. 18. To open their Eyes, and to turn them from Darkneſs to Light, and from the Power of Satan to God. y *Ezek.* 36. 26. A new Heart alſo will I give you, and a new Spirit will I put within you, and I will take away the ſtony Heart out of your Fleſh, and I will give you an Heart of Fleſh. z *John* 6. 44, 45. No Man can come to me, except the Father, which hath ſent me, draw him. Every Man that hath heard and learned of the Father, cometh unto me.

Q. 35. *What Benefits do they that are effectually called partake of in this Life?*

A. They that are effectually called, do in this Life partake of Juſtification (*a*), Adoption (*b*), Sanctification (*c*), and the ſeveral Benefits which in this Life do either accompany or flow from them (*d*).

a *Rom.* 8. 30. Moreover, whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified. b *Gal.* 3. 26. Ye are all the Children of God by Faith in Chriſt Jeſus. c 1 *Cor.* 6. 11. Ye are waſhed, ye are ſanctified. d 1 *Cor.* 1. 30. Of him are ye in Chriſt Jeſus, who of God is made unto us Wiſdom, and Righteouſneſs, and Sanctification, and Redemption.

Q. 36. *What is Juſtification?*

A. Juſtification is an Act of God's free Grace (*e*), wherein he pardoneth all our Sins (*f*), and accepteth us as righteous in his Sight (*g*), only for the Righteouſneſs of Chriſt imputed to us (*h*), and received by Faith alone (*i*).

e *Rom.* 3. 24. Being Juſtified freely by his Grace, thro' the Redemption that is in Jeſus Chriſt. f *Eph.* 1. 7. In whom we have Redemption through his Blood; the Forgiveneſs of Sins, according to the Riches of his Grace. g 2 *Cor.* 5. 21. For he has made him Sin for us, who knew no Sin, that we might be made the Righteouſneſs of God in him. h *Rom.* 4. 6. David alſo deſcribeth the Bleſſedneſs of the Man unto whom God imputeth Righteouſneſs without Works. i *Rom.* 3. 22. Even the Righteouſneſs of God, which is by Faith of Jeſus Chriſt. *Phil.* 3. 9. Not having my own Righteouſneſs, which is of the Law, but that which is through the Faith of Chriſt.

Q. 37. *What is Adoption?*

A. Adoption is an Act of God's free Grace (*k*), whereby we are received into the Number, and have a Right to all the Priviledges of the Sons of God (*l*).

k 1 *John* 3. 1. Behold what Manner of Love the Father hath beſtowed upon us, that we ſhould be called the Sons of God. l *John* 1. 12. As many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name. *Rom.* 8. 17. And if Children, then Heirs, Heirs of God, and Joint-heirs with Chriſt.

Q. 38. *What is Sanctification?*

A.

A. Sanctification is the Work of God's free Grace (*m*), whereby we are renewed in the whole Man after the Image of God (*n*), and are enabled more and more to die unto Sin, and live unto Righteouſneſs (*o*).

m 2 *Theſſ.* 2. 13. God hath from the Beginning choſen you to Salvation, thro' the Sanctification of the Spirit. n *Eph.* 4. 23, 24. And be renewed in the Spirit of your Mind; and that ye put on the new Man, which after God is created in Righteouſneſs and true Holineſs. o *Rom.* 6. 11. Likewiſe reckon yourſelves to be dead indeed unto Sin, but alive unto God.

Q. 39. *What are the Benefits which in this Life do accompany or flow from Juſtification, Adoption, and Sanctification?*

A. The Benefits which in this Life do accompany or flow from Juſtification, Adoption, and Sanctification, are Aſſurance of God's Love, Peace of Conſcience (*p*), Joy in the holy Spirit (*q*), Increaſe of Grace (*r*), and Perſeverance therein to the End (*s*).

p *Rom.* 5. 1, 2, 5. Being juſtified by Faith, we have Peace with God, through our Lord Jeſus Chriſt, by whom alſo we have Acceſs by Faith into this Grace, wherein we ſtand, and rejoice in the Hope of the Glory of God. And Hope maketh not aſhamed; becauſe the Love of God is ſhed abroad in our Hearts, through the Holy Ghoſt which is given unto us. q *Rom.* 14. 17, The Kingdom of God is not Meat and Drink, but Righteouſneſs, and Peace, and Joy in the Holy Ghoſt. r *Prov.* 4. 18. The Path of the Juſt is as the ſhining Light, that ſhineth more and more unto the perfect Day. s 1 *Pet.* 1. 5. Who are kept by the Power of God, through Faith, unto Salvation.

Q. 40. *What Benefits do Believers receive from Chriſt at their Death.*

A. The Souls of Believers are at their Death made perfect in Holineſs (*t*), and do immediate-

ly pass into Glory (*u*), and their Bodies being still united to Christ (*w*), do rest in their Graves (*x*), till the Resurrection (*y*).

t *Heb.* 12. 23. And to the Spirits of just Men nade perfect. u *Phil.* 1. 23. Having a Desire to depart, and to be with Christ. 2 *Cor.* 5. 8. To be absent from the Body, and to be present with the Lord. w 1 *Thess.* 4. 14. Them also which sleep in Jesus, will God bring with him. x *Isa.* 57. 2. He shall enter into Peace, they shall rest in their Beds, each one walking in their Uprightness. y *Job.* 19. 26. And though after my Skin, Worms destroy this Body, yet in my Flesh shall I see God.

Q. 41. *What Benefits do Believers receive from Christ at the Resurrection?*

A. At the Resurrection Believers being raised up in Glory (*z*), shall be openly acknowledged and acquitted in the Day of Judgment (*a*), and made perfectly blessed both in Soul and Body, in the full Enjoyment of God (*b*) to all Eternity (*c*).

z 1 *Cor.* 15. 43. It is sown in Dishonour, it is raised in Glory. a *Mat.* 10. 32. Whosoever shall confess me before Men, him also will I confess before my Father which is in Heaven. *Acts* 3. 19. That your Sins may be blotted out, when the Time of Refreshing shall come from the Presence of the Lord. b 1 *John* 3. 2. When he shall appear, we shall be like him, for we shall see him as he is. c 1 *Thess.* 4. 17. And so shall we ever be with the Lord.

Q. 42. *But what shall be done to the Wicked at their Death?*

A. The Soul of the Wicked shall at their Death be cast into the Torments of Hell (*d*), and their Bodies lie in their Graves till the Resurrection and Judgment of the great Day (*e*).

d *Luke* 16. 22, 23, 24. The rich Man also died, and was buried, and in Hell he lift up his Eyes, being in Torments. And he cried, and said, Father Abraham, have Mercy on me, and send Lazarus, that he may dip the Tip of his Finger in Water and cool

cool my Tongue; for I am tormented in this Flame. e *Pſal.* 49. 14. Like ſheep they are laid in the Grave, Death ſhall feed on them.

Q. 43. *What ſhall be done to the Wicked at the Day of Judgment?*

A. At the Day of Judgment the Bodies of the Wicked being raiſed out of their Graves, ſhall be ſentenced together with their Souls to unſpeakable Torments, with the Devil and his Angles for ever (*f*)

f *Dan.* 12. 2. Many of them that ſleep in the Duſt of the Earth, ſhall awake, ſome to everlaſting Life, and ſome to Shame, and everlaſting Contempt. *John* 5. 28, 29. All that are in the Graves ſhall hear his Voice, and ſhall come forth; they that have done Good, unto the Reſurrection of Life, and they that have done Evil, unto the Reſurrection of Damnation. 2 *Theſſ.* 1. 9. Who ſhall be puniſhed with everlaſting Deſtruction. *Mat.* 25. 41. Depart, ye curſed, into everlaſting Fire, prepared for the Devil and his Angels.

Q. 44. *What is the Duty which God requireth of Man?*

A. The Duty which God requireth of Man, is Obedience to his revealed Will (*g*).

g *Micah* 6. 8. He hath ſhewed thee, O Man, what is good, and what doth the LORD require of the, but to do juſtly, and to love Mercy, and to walk humbly with thy God? *Pſal* 119. 4. Thou haſt commanded us to keep thy Precepts diligently.

Q. 45. *What did God at firſt reveal to Man for the Rule of his Obedience?*

A. The Rule which God at firſt revealed to Man for his Obedience, was the Moral Law (*h*).

h *Rom.* 2. 14, 15. For when the Gentiles, which have not the Law, do by Nature the Things contained in the Law, theſe having not the Law, are a Law unto themſelves; which ſhew the Works of the Law, written in their Hearts.

Q. 46. *Where is the Moral Law ſummarily comprehended?*

A.

A. The Moral Law is ſummarily comprehended in the TEN COMMANDMENTS *(i)*.

i *Deut.* 10. 4. And he wrote on the Tables according to the firſt Writing, the Ten Commandments. *Mat.* 19. 17. If thou wilt enter into Life, keep the Commandments.

Q. 47. *What is the Snm of the Ten Commandments?*

A. The Sum of the Ten Commandments is, To love the LORD our God, with all our Heart, with all our Soul, with all our Strength, and with all our Mind, and our Neighbour as ourſelves (*k*).

k *Mat.* 22. 37. 38. 39. 40. Thou ſhalt love the LORD thy God with all thy Heart, and with all thy Soul, and with all thy Mind. This is the firſt and great Commandment. And the ſecond is like unto it, Thou ſhalt love thy Neigbour as thyſelf. On theſe two Commandments hang all the Law and the Prophets.

Q. 48. *What is the Preface to the Ten Commandments?*

A. The Preface to the Ten Commandments is in theſe Words, *I am the LORD thy God, which have brought thee out of the Land of Egypt, out of the Houſe of Bondage* (*m*).

m *Exod.* 20 2.

Q. 49. *What doth the Preface to the Ten Commandments teach us?*

A. The Preface to the Ten Commandments teacheth us, that becauſe God is the LORD, and our God and Redeemer, therefore we are bound to keep all his Commandments (*n*).

n *Deut.* 11. 1. Thou ſhalt love the LORD thy God, and keep his Charge, and his Statutes, and his Judgments, and his Commandments alway. *Luke* 1. 74, 75. That we being delivered out of the Hands of our Enemies, might ſerve him without Fear, in Holineſs and Righteouſneſs before him all the Days of our Lives.

Q.

Q. 50. *Which is the first Commandment?*

A. The first Commandment is, *Thou shalt have no other Gods before Me* (*o*).

o *Exod.* 20. 3.

Q. 51. *What is required in the first Commandment?*

A. The first Commandment requireth, us, to know and acknowledge God to be the only true God, and our God (*p*), and to worship and glorify him accordingly (*q*).

p. 1 *Chron.* 28. 9. And thouSolomon my Son, know thou the God of thy Fathers. *Deut.* 26. 17. Thou hast avouched the LORD this Day to be thy God. q *Psal.* 29. 2. Give unto the LORD the Glory due unto his Name; worship the LORD in the Beauty of Holiness. *Mat.* 4. 10. Thou shalt worship the LORD thy God, and him only shalt thou serve.

Q. 52. *What is forbidden in the first Commandment?*

A. The first Commandment forbiddeth the denying (*r*) or not worshipping the true God, as God (*s*), and our God (*t*), and the giving that Worship and Glory to any other, which is due unto him alone (*u*).

r *Josh.* 24. 27. It shall be there for a Witness unto you, lest ye deny your God. s *Rom.* 1. 20. 21. So that they are without Excuse, Because that when they knew God, they glorified him not as God. t *Isa.* 59. 13. And departing away from our God. u *Rom.* 1. 25. Who changed the Truth of God into a Lie, and worshipped and served the Creatute more than the Creator, who is blessed forever.

Q. 53. *What are we specially taught by these Words,* Before Me, *in the first Commandment?*

A. These Words, *Before me,* in the First Commandment, teach us, that God who seeth all Things, taketh Notice of, and is much displeased with the Sin of having any other God (*w*). w *Psal.*

w *Pſal.* 44. 20. 21. If we have forgotten the Name of our God, or ſtretched out our Hands to a ſtrange God, ſhall not God ſearch this out?

Q. 54 *Which is the ſecond Commandment?*

A. The Second Commandment is, *Thou ſhalt not make unto thee any graven Image, or any Likeneſs of any Thing that is in Heaven above, or that is in the earth beneath, or that is in the Water under the earth; thou ſhalt not bow down thyſelf to them nor ſerve them: For I the LORD thy God am a jealous God, viſiting the Iniquity of the Fathers upon the Children unto the third and fourth Generation of them that hate me, and ſhewing Mercy unto Thouſands of them that love me, and keep my Commandments* (*x*)

x *Exod.* 20. 4. 5, 6.

Q. 55. *What is required in the Second Commandment?*

A. The Second Commandment requireth the receiving, obſerving, and keeping pure and intire, all ſuch religious Worſhip and Ordinances, as God hath appointed in his Word (*y*).

y *Deut.* 32. 46. Set your Hearts unto all the Words which I teſtify among you this Day, which ye ſhall command your Children to obſerve, to do all the Words of this Law. *Mat.* 28. 20. Teaching them to obſerve, all Things whatſoever I have commanded you. *Deut.* 12. 32. What Things ſoever I command you obſerve to do it; thou ſhalt not add thereto, nor diminiſh from it.

Q. 56. *What is forbidden in the Second Commandment?*

A. The Second Commandment forbiddeth the Worſhipping of God by Images (*z*), or any other Way, not appointed in his Word (*a*).

z *Deut.* 4. 15. 16. Take ye therefore good heed unto yourſelves, for ye ſaw no Manner of Similitude in the Day that the LORD ſpake unto you in Horeb, leſt you corrupt yourſelves, and make

make you a graven Image. a *Col.* 2. 21, 22. Touch not, taſte not, handle not; which all are to periſh with the uſing; after the Commandments and Doctrines of Men.

Q. 57. *What are the Reaſons annexed to the ſecond Commandment?*

A. The Reaſons annexed to the Second Commandment, are God's Sovereignty over us (*b*), his Propriety in us (*c*), and the Zeal he hath to his own Worſhip (*d*).

b *Pſal.* 95. 2, 3. Let us come before his Preſence with Thankſgiving; and make a joyful Noiſe unto him with *Pſalms*; For the LORD is a great God, and a great King above all Gods. c *Pſal.* 45, 11. He is thy LORD, and worſhip thou him. d *Exod.* 34. 14. Thou ſhalt worſhip no other God; for the LORD whoſe Name is Jealous, is a jealous God.

Q. 58. *Which is the third Commandment?*

A. The Third Commandment is, *Thou ſhalt not take the Name of the LORD thy God in vain, for the LORD will not hold him guiltleſs that taketh his Name in vain* (e). e Ex. 20. 7.

Q. 59. *What is required in the third Commandment?*

A. The Third Commandment requireth the holy and reverent Uſe of God's Name (*f*), Titles (*g*), Attributes (*h*), Ordinances (*i*), Word (*k*), and Works (*l*).

f *Mat.* 6. 9. Our Father which art in Heaven, Hallowed be thy Name. *Pſal.* 111 9. Holy and reverent is thy Name. g *Deut.* 28. 58. That thou mayſt fear this glorious and fearful Name, THE LORD THY GOD. *Pſal.* 68. 4. Extol him that rideth upon the Heavens, by his Name JAH. h *Deut.* 32. 3, 4. Becauſe I will publiſh the Name of the Lord; aſcribe ye Greatneſs unto our God, a God of Truth and without Iniquity, juſt and rigth is he. i *Eccl.* 5. 1. Keep thy Foot when thou goeſt to the Houſe of God, and be more ready to hear, than to give the Sacrifice of Fools. k *Pſ.* 138. 2. I will worſhip towards

thy holy Temple, and praiſe thy Name for thy loving Kindneſs, and for thy Truth; for thou haſt magnified thy Word above all thy Name. 1 *Job* 36.24. Remember that thou magnify his Work, which Men behold.

Q. 60. *What is forbidden in the Third Commandment?*

A. The Third Commandment forbiddeth all prophaning and abuſing of any thing whereby God maketh himſelf known (*m*).

m *Mal.* 1. 6, 7. If I be a Father, where is mine Honour? If I be a Maſter, where is my Fear? ſaith the LORD of Hoſts unto you, O Prieſts, that deſpiſe my Name. And ye ſay, Wherein have we deſpiſed thy Name? Ye offer polluted Bread upon mine Altar: And ye ſay, Wherein have we polluted thee? In that ye ſay, The Table of the Lord is contemptible.

Q. 61. *What is the Reaſon annexed to the Third Commandment?*

A. The Reaſon annexed to the Third Commandment is, That however the Breakers of this Commandment may eſcape Puniſhment from Men, yet the LORD our God will not ſuffer them to eſcape his righteous Judgment (*n*).

n *Deut.* 58. 59. If thou wilt not obſerve to do all the Words of this Law, then the LORD will make thy Plagues wonderful. *Mal.* 2. 2. If ye will not hear, and if ye will not lay it to Heart to give Glory unto my Name, ſaith the LORD of Hoſts, I will even ſend a Curſe upon you, and I will curſe your Bleſſings.

Q. 62. *Which is the Fourth Commandment?*

A. The Fourth Commandment is, *Remember the Sabbath-Day to keep it holy: Six Days ſhalt thou labour and do all thy Work; but the Seventh-day is the Sabbath of the Lord thy God: In it thou ſhalt not do any Work, thou, nor thy Son, nor thy Daughter, thy Man-ſervant, nor thy Maid-ſervant, nor thy Cattle, nor thy Stranger that is within thy Gates*

For in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day; wherefore the Lord blessed the Sabbath-day, and hallowed it (o). o Ex. 20. 8, 9, 10, 11.

Q. 63. *What is required in the Fourth Commandment?*

A. The Fourth Commandment requireth the keeping holy to God One whole Day in Seven, to be a Sabbath to himself (p).

p *Lev.* 19. 30. Ye shall keep my Sabbath, and reverence my Sanctuary, I am the LORD. *Deut.* 5. 12. Keep the Sabbath to sanctify it, as the LORD thy God hath Commanded thee.

Q. 64. *Which Day of the Seven hath God appointed to be the Weekly Sabbath?*

A. Before the Resurrection of Christ, God appointed the Seventh Day of the Week to be the weekly Sabbath (q), and the First Day of the Week ever since, to continue to the End of the World, which is the Christian Sabbath (r).

q *Exod.* 31. 15. Six Days may Work be done, but in the Seventh is the Sabbath of Rest, holy to the Lord; whosoever doth any Work in the Sabbath Day, he shall surely be put to Death. r *John.* 20. 19. The same Day at Evening, being the First Day of the Week, when the Doors were shut, where the Disciples were assembled for Fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. *Acts.* 20. 7. And upon the first Day of the Week, when the Disciples came together to break Bread, Paul preached unto them. 1 *Cor.* 16. 1, 2. Now concerning the Collection for the Saints, as I have given Order to the Churches of Galatia, even so do ye, upon the first Day of the Week, let every one lay by him in store as God hath prospered him. *Rev.* 1. 10. I was in the Spirit upon the Lord's Day.

Q. 65. *How is the Sabbath to be sanctified?*

A. The Sabbath is to be sanctified by a holy Resting all that Day, even from such worldly Em-

Employments and Recreations as are lawful on other Days (*s*), and ſpending the whole Time in the publick and private Exerciſes of God's Worſhip (*t*), except ſo much as is to be taken up in the Works of Neceſſity and Mercy (*u*).

s *Lev.* 22. 3. Six Days ſhall Work be done; but the Seventh Day is the Sabbath of Reſt, and holy Convocation, ye ſhall do no Work therein; it is the Sabbath of the LORD in all your Dwellings. *Iſa.* 58. 13. If thou turn away thy Foot from the Sabbath, from doing thy Pleaſure on my holy Day, and call the Sabbath a Delight. the holy of the Lord, honourable, and ſhall honour him, not doing thine own Ways, nor finding thine own Pleaſure, nor ſpeaking thine own Words:------t *Pſal.* 92. *The Title,* A Pſalm or Song for the Sabbath-day. *Iſa.* 66. 23. From one Sabbath to another, ſhall all Fleſh come to worſhip before me, ſaith the Lord. u *Mat.* 12. 11, 12 What Man ſhall there be among you, that ſhall have one Sheep, and if it fall into a Pit on the Sabbath-day, will he not lay hold on it and lift it out? How much then is a Man better than a Sheep; Wherefore it is lawful to do well on the Sabbath Day.

Q. 66. *What is forbidden in the Fourth Commandment?*

A. The Fourth Commandment forbiddeth the Omiſſion or careleſs Performance of the Duties required (*w*), and the Prophaning the Day by Idleneſs (*x*), or doing that which is in itſelf Sinful (*y*), or by unneceſſary Thoughts, Words, or Works, about worldly Employments or Recreations (*z*).

w *Ezek.* 22. 26. Her Prieſts have violated my Law, and prophaned mine holy Things, they have put no Difference between the Holy and Prophane, and have hid their Eyes from my Sabbaths. x. *Acts* 20. 9. And there ſat in a Window a certain young Man named Eutychus, being fallen into a deep Sleep; and as Paul was long preaching, he ſunk down with Sleep, and fell down from the third Loft, and was taken up dead. y *Ezek.* 23. 38. They have defiled my Sanctuary in the ſame Day, and have prophaned

phaned my Sabbath. z *Neh.* 13. 15, 17. In thoſe Days I ſaw in Judah, ſome treading Wine-preſſes on the Sabbath, and bringing in Sheaves, and lading Aſſes, as alſo Wine, Grapes and Figs, and all manner of Burthens, which they brought into Jeruſalem on the Sabbath day; and I teſtified againſt them in the Day wherein they ſold Victuals, then I contended with the Nobles of Judah, and ſaid unto them, What evil Thing is this that ye do, and prophane the Sabbath-day? *Amos* 8. 5. Saying, When will the New-moon be gone, that we may ſell Corn? and the Sabbath, that we may ſet forth Wheat?

Q. 67. *What are the Reaſons annexed to the Fourth Commandment?*

A. The Reaſons annexed to the Fourth Commandment are, God's allowing us ſix Days of the Week for our own lawful Employments (*a*), his challenging ſpecial Property in a Seventh (*b*), his own Example (*c*), and his bleſſing the Sabbath-day (*d*).

a *Exod.* 34. 21. Six Days thou ſhalt work, but on the ſeventh Day thou ſhalt reſt. b *Exod.* 35. 2. Six Days Work ſhall be done, but on the ſeventh Day there ſhall be to you an holy Day, a Sabbath of Reſt to the Lord. c *Exod.* 21. 16, 17. The Children of Iſrael ſhall keep the Sabbath, to obſerve the Sabbath throughout their Generations: It is a Sign between me and the Children of Iſrael for ever. For in ſix Days the LORD made Heaven and Earth, and on the ſeventh Day he reſted, and was refreſhed. d *Gen.* 2. 3. And God bleſſed the ſeventh Day, and ſanctified it.

Q. 68. *Which is the Fifth Commandment?*

A. The Fifth Commandment is, *Honour thy Father and thy Mother, that thy Days may be long upon the Land which the Lord thy God giveth thee* (e).

e *Exod.* 20. 12.

Q. 69. *What is required in the fifth Commandment?*

A. The Fifth Commandment requireth the preſerving the Honour, and performing the Duties

ties belonging to every one in their ſeveral Places and Relations, as Superiors (*f*), Inferiors (*g*), or Equals (*h*).

f 1 *Pet.* 2. 17. Honour all Men, love the Brotherhood, fear God, honour the King. *Rom.* 13. 1. Let every Soul be ſubject to the higher Powers. g *Eph.* 5. 21, 22. Submit yourſelves one to another, in the Fear of God. Wives ſubmit yourſelves unto your Huſbands, as unto the Lord. *Eph.*6. 1, 5, 9. Children obey your Parents in the Lord. Servants be obedient to them that are your Maſters according to the Fleſh: And ye Maſters do the ſame Things unto them. *Col.* 3. 19. Huſbands love your Wives, and be not bitter againſt them. h *Rom.* 12 10. Be kindly affectioned to one another, with brotherly Love, in Honour preferring one another.

Q. 70. *What is forbidden in the fifth Commandment?*

A. The Fifth Commandment forbiddeth the neglecting of (*i*), or doing any thing againſt the Honour and Duty which belongeth to every one in their ſeveral Places and Relations (*k*).

i *Deut.* 21. 18, 19, 20, 21. If a Man have a ſtubborn and a rebellious Son, which will not obey the Voice of his Father, or the Voice of his Mother, and that when they have chaſtened him, will not hearken unto them: Then ſhall his Father and his Mother lay hold on him, and bring him out unto the Elders of his City; and they ſhall ſay unto the Elders of his City This our Son is ſtubborn and rebellious, he will not obey our Voice; he is a Glutton and a Drunkard. And all the Men of his City ſhall ſtone him with Stones, that he die. *Prov.* 30. 17. The Eye that mocketh his Father, and deſpiſeth to obey his Mother the Ravens of the Valley ſhall pick it out, and the young Eagles ſhall eat it. k *Rom.* 13. 7, 4. Render therefore to all their Dues, Tribute to whom Tribute is due, Cuſtom to whom Cuſtom, Fear to whom Fear, Honour to whom Honour: Owe no Man any thing, but to love one another.

Q. 71. *What is the Reaſon annexed to the fifth Commandment?*

A. The Reaſon annexed to the Fifth Command-

ment,

ment, is a Promiſe of long Life and Proſperity, (ſo far as it ſhall ſerve for God's Glory, and their own Good) to all ſuch as keep this Commandment (*l*).

l *Eph.* 6. 2, 3. Honour thy Father and thy Mother, which is the firſt Commandment with Promiſe, That it may be well with thee, and thou mayeſt live long on the Earth.

Q. 72. *Which is the ſixth Commandment?*

A. The ſixth Commandment is, *Thou ſhalt not kill* (*m*) m Ex. 20 13.

Q. 73. *What is required in the ſixth Commandment?*

A. The Sixth Commandment requireth all lawful Endeavours to preſerve our own Life (*n*), and the life of others (*o*).

n *Eph.* 5. 28, 29. So ought Men to love their Wives as their own Bodies. For no Man ever hated his own Fleſh, but nouriſheth and cheriſheth it. *Job* 2. 4. Skin for Skin, yea all that a Man hath, will he give for his Life. o *Pſal.* 82. 3, 4. Defend the Poor and Fatherleſs, deliver the Poor and Needy. *Prov.* 24. 11. If thou forbear to deliver them that are drawn unto Death, and thoſe that are ready to be ſlain :——

Q. 74. *What is forbidden in the ſixth Commandment?*

A. The Sixth Commandment abſolutely forbiddeth the taking away our own Life (*p*), or the Life of our Neighbour unjuſtly, or whatſoever tendeth thereto (*q*).

p *Acts* 16. 28. Paul cried with a loud Voice, ſaying, Do thyſelf no Harm. q *Gen.* 9. 6. Whoſo ſheddeth Man's Blood, by Man ſhall his Blood be ſhed; for in the Image of God made he Man.

Q. 75. *Which is the Seventh Commandment?*

A. The Seventh Commandment is, *Thou ſhalt not commit Adultry* (*r*). r Ex. 20. 14.

Q. 76. *What is required in the Seventh Commandment?*

A.

A. The Seventh Commandment requireth the Preſervation of our own (*s*), and our Neighbours Chaſtity (*t*), in Heart (*u*), Speech (*w*), and Behaviour (*x*).

s 1 *Cor.* 7. 2 To avoid Fornication, let every Man have his own Wife, and let every Woman have her own Huſband. t 1 *Cor.* 6. 18. Flee Fornication. u 2 *Tim.* 2. 22. Flee youthful Luſts. *Mat* 5. 28. Whoſoever looketh on a Woman to Luſt after her, hath committed Adultry with her already in his Heart. w *Col.* 4. 6. Let your Speech be always with Grace, ſeaſoned with Salt. x 1 *Pet.* 3. 2. Whilſt they behold your chaſte Converſation coupled with Fear.

Q. 77. *What is forbidden in the ſeventh Commandment?*

A. The ſeventh Commandment forbiddeth all unchaſte Thoughts (*y*), Words (*z*), and Actions (*a*).

y *Job* 31. 1. I have made a Covenant with my Eyes, why then ſhould I think upon a Maid? z *Eph.* 5. 4. Neither Filthineſs, nor fooliſh talking, nor jeſting, which are not convenient. a *Rom.* 13. 13. Let us walk honeſtly, as in the Day time, not in Rioting and Drunkenneſs, not in Chambering and Wantonneſs. *Eph.* 5. 3. Fornication and Uncleanneſs, let it not be named among you.

Q. 78. *Which is the Eighth Commandment?*

A. The Eighth Commandment is, *Thou ſhalt not ſteal* (*b*). b Ex 20. 15.

Q. 79. *What is required in the Eighth Commandment?*

A. The Eighth Commandment requireth the lawful procuring and furthering the Wealth and outward Eſtate of ourſelves (*c*) and others (*d*).

c *Gen.* 30. 30. And now, when ſhall I provide for mine own Houſe? *Prov.* 27. 23. Be thou diligent to know the State of thy Flocks, and look well to thy Herds. d *Lev.* 25. 35. If thy Brother be waxen poor, and fallen in decay with thee, then thou ſhalt relieve him, yea though he be a Stranger. *Deut.* 22. 1, 3, 4.

Thou

Thou ſhalt not ſee thy Brother's Ox or Sheep go aſtray, and hide thyſelf from them: Thou ſhalt in any Caſe bring them unto thy Brother: In the like Manner ſhalt thou do with his Aſs, and ſo ſhalt thou do with his Raiment, and with all loſt Things of thy Brother's, which he hath loſt, and thou haſt found. Thou ſhalt not ſee thy Brother's Aſs or his Ox fall down by the Way, and hide thyſelf from them: Thou ſhalt ſurely help him to lift them up again.

Q. 80. *What is forbidden in the Eighth Commandment?*

A. The Eighth Commandment forbiddeth whatſoever doth or may unjuſtly hinder our own (*e*) or Neighbour's Wealth or outward Eſtate (*f*).

e 1 *Tim.* 5. 8. If any provide not for his own, and eſpecially for thoſe of his own Houſe, he hath denied the Faith, and is worſe than an Infidel. *Prov.* 28. 19. He that tilleth his Land ſhall have plenty of Bread; but he that followeth after vain Perſons, ſhall have Poverty enough. f *Prov.* 23. 20, 21 Be not among the Wine-bibbers, amongſt the riotous Eaters of Fleſh: For the Drunkard and Glutton ſhall come to Poverty; and Drowſineſs ſhall clothe a Man with Rags. *Eph.* 4. 28. Let him that ſtole ſteal no more; but rather let him labour, working with his Hands the Thing that is good, that he may have to give to him that needeth.

Q. 81. *Which is the Ninth Commandment?*

A. The Ninth Commandmet is, *Thou ſhalt not bear falſe Witneſs againſt thy Neighbour* (g).

g *Exod* 20. 16.

Q. 82. *What is required in the Ninth Commandment?*

A. The Ninth Commandment requireth the maintaining and promoting of Truth between Man and Man (*h*), and of our own (*i*) and our Neighbour's good Name (*k*), eſpecially in Witneſs-bearing. (*l*).

h *Zech.* 8. 16. Speak ye every Man the Truth to his Neighbour. i *Eccl.* 7. 1. A good Name is better than precious Ointment

ment. k 3 *John* 12. Demetrius hath a good Report of all Men, and of the Truth itſelf, yea, and we alſo bear Record. l *Prov.* 14. 25. A faithful Witneſs will not lie, a true Witneſs deliver-eth Souls.

Q. 83. *What is forbidden in the Ninth Commandment?*

A. The Ninth Commandment forbiddeth what-ſoever is prejudicial to Truth (*m*), or injurious to our own (*n*) or our Neighbour's good Name (*o*).

m *Eph.* 4. 25. Put away Lying, ſpeaking every Man Truth with his Neighbour. n *Prov.* 10 7. The Memory of the Juſt is bleſſed; but the Name of the Wicked ſhall rot. *Prov.* 22. 1. A good Name is rather to be choſen than great Riches. o *Pſal.* 15. 3. He that backbiteth not with his Tongue, nor doth Evil to his Neighbour; nor taketh up a Reproach againſt his Neighbour.

Q. 84. *Which is the Tenth Commandment?*

A. The Tenth Commandment is, *Thou ſhalt not covet thy Neighbour's Houſe, thou ſhalt not covet thy Neighbour's Wife, nor his Man-ſervant, nor his Maid-ſervant; nor his Ox, nor his Aſs, nor any Thing that is thy Neighbour's* (p).

p *Exod.* 20 17.

Q. 85. *What is required in the tenth Commandment?*

A. The Tenth Commandment requireth full Contentment with our own Condition (*q*), with a right and charitable Frame of Spirit towards our Neighbour, and all that is his (*r*).

q *Heb.* 13. 5. Let your Converſation be without Covetouſneſs, and be content with ſuch Things as ye have. 1 *Tim.* 6. 6. Godlineſs with Contentment is great Gain. r *Rom.* 12. 15. Rejoice with them that do rejoice, and weep with them that weep. 1 *Cor.* 13. 4, 7. Charity ſuffereth long, and is kind; Charity envieth not, beareth all Things, believeth all Things, hopeth all Things, endureth all Things.

Q. 86. *What is forbidden in the Tenth Commandment?*

A. The Tenth Commandment forbiddeth all Diſ-

Diſcontentment with our own Eſtate (*s*), envying or grieving at the Good of our Neighbour (*t*), and all inordinate Motions and Affections to any Thing that is his (*u*).

s. 1 *Cor.* 10. 10. Neither murmer ye as ſome of them alſo murmered, and were deſtroyed of the Deſtroyer. t *Mat.* 20. 15. Is thine Eye evil, becauſe I am good? *James* 5. 9. Grudge not one againſt another. u 1 *Kings* 21. 4. And Ahab came into his Houſe heavy and diſpleaſed becauſe of the Word which Naboth the Jezreelite had ſpoken to him; for he had ſaid, I will not give thee the Inheritance of my Fathers. *Col.* 3. 5. Mortify therefore your Members, which are upon the Earth; Fornication, Uncleanneſs, inordinate Affection, evil Concupiſcence, and Covetouſneſs, which is Idolatry.

Q. 87. *Is any Man able perfectly to keep the Commandments of God?*

A. No meer Man ſince the Fall, is able in this Life perfectly to keep the Commandments of God (*w*), but doth daily break them, in Thought (*x*), Word (*y*), or Deed (*z*).

w *Eccleſ.* 7. 20. There is not a juſt Man upon Earth, that doth Good and ſinneth not. 1 *John* 1. 8. If we ſay, We have no Sin, we deceive ourſelves, and the Truth is not in us. x *Gen.* 6. 5. And God ſaw that the Wickedneſs of Man was great in the Earth, and that every Imagination of the Thoughts of his Heart was only Evil continually. y *James* 3. 8. The Tongue can no Man tame, it is an unruly Evil, full of deadly Poiſon. z *James* 3. 2. In many Things we offend all.

Q. 88. *Are all Tranſgreſſions of the Law equally heinous?*

A. Some Sins in themſelves, and by reaſon of ſeveral Aggravations, are more heinous in the Sight of God, than others (*a*).

a *Ezek* 8. 13. Turn thee yet again, and thou ſhalt ſee greater Abominations that they do. *John* 19. 11. He that delivered me, unto thee, hath the greater Sin. 1 *John* 5. 16. There is a Sin unto Death.

Q.

Q. 89. *What doth every Sin deſerve?*

A. Every Sin deſerveth God's Wrath and Curſe, both in this Life and that which is to come (*b*).

b *Eph.* 5. 6. Let no Man deceive you with vain Words; for becauſe of theſe Things cometh the Wrath of God upon the Children of Diſobedience. *Prov.* 3. 33. The Curſe of the Lord is in the Houſe of the Wicked. *Pſal.* 11. 6. Upon the Wicked he ſhall rain Snares, Fire and Brimſtone, and an horrible Tempeſt: This ſhall be the Portion of their Cup. Rev. 21. 8. The fearful and unbelieving, and the abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolators, and all Liars, ſhall have their Part in the Lake which burneth with Fire and Brimſtone, which is the ſecond Death.

Q. 90. *What doth God require of us that we may eſcape his Wrath and Curſe due to us for Sin?*

A. To eſcape the Wrath and Curſe of God due to us for Sin God requireth of us Faith in Jeſus Chriſt (*c*), Repentance unto Life (*d*), with a diligent Uſe of all the outward Means whereby Chriſt communicateth to us the Benefits of Redemption (*e*).

c *Acts* 16. 30, 31. Sirs, what muſt I do to be ſaved? And they ſaid, Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved. d *Acts* 17. 30. And the Times of this Ignorance God winked at, but now commandeth all Men every-where to repent. e *Prov.* 2. 3, 4, 3. If thou crieſt after Knowledge, and liſteſt up thy Voice for underſtanding: If thou ſeekeſt her as Silver, and ſearcheſt for her as for hid Treaſure: Then ſhalt thou underſtand the Fear of the Lord, and find the Knowledge of God. *Prov.* 8. 34, 35. Bleſſed is the Man that heareth me, watching daily at my Gates, waiting at the Poſts of my Doors. For whoſo findeth me, findeth Life, and ſhall obtain Favour of the Lord.

Q. 91. *What is Faith in Jeſus Chriſt?*

A. Faith in Jeſus Chriſt is a ſaving Grace (*f*), whereby we receive (g) and reſt upon him alone for Salvation, as he is offered to us in the Goſpel. (h).

f *Heb.*

f *Heb.* 10. 39. We are not of them who draw back unto Perdition, but of them that believe to the saving of the Soul. g *John* 1. 12. As many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name. h *Phil.* 3. 9. And be found in him, not having mine own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness, which is of God by Faith.

Q. 92. *What is Repentance unto Life?*

A. Repentance unto Life is a saving Grace (*i*), whereby a Sinner, out of a true Sense of his Sins (*k*), and Apprehensions of the Mercy of God in Christ (*l*), doth with Grief and Hatred of Sin, turn from it unto God (*m*), with full Purpose of, and endeavour after new Obedience (*n*).

i *Acts* 11. 18. Then hath God also to the Gentiles granted Repentance unto Life. k *Acts* 2. 37. When they heard this, they were pricked in their Hearts, and said unto Peter, and to the rest of the Apostles, Men and Brethren, What shall we do? l *Joel* 2. 13. Rent your Hearts, and not your Garments, and turn unto the Lord your God; for he is gracious and merciful, slow to Anger, and of great Kindness, and repenteth him of the Evil. m *Jer.* 31. 18, 19. Turn thou me, and I shall be turned, for thou art the Lord my God. Surely after I was turned, I repented; and after I was Instructed, I smote upon my Thigh; I was ashamed, yea, even confounded; because I did bear the Reproach of my Youth. n *Psal.* 119. 59, 60. I thought on my Ways, and turned my Feet unto thy Testimonies. I made haste, and delayed not to keep thy Commandments.

Q. 93. *What are the outward means whereby Christ communicateth to us the Benefits of Redemption?*

A. The outward and ordinary means whereby Christ communicateth to us the Benefits of Redemption, are his Ordinance, especially the Word, Baptism, the Lords Supper, and Prayer; all which Means are made effectual to the Elect for Salvation (*o*).

o *Acts*

o *Acts* 2. 41, 42. Then they that gladly received his Word, were Baptized. And the ſame Day there were added unto them about three thouſand Souls, and they continued ſtedfaſtly in the Apoſtle's Doctrine, and Fellowſhip, and in breaking of Bread, and in Prayer. *Pſal.* 92. 13, 14. Thoſe that be planted in the Houſe of the Lord, ſhall flouriſh in the Courts of our God; they ſhall bring forth Fruit in old Age, they ſhall be fat and flouriſhing.

Q. 94. *How is the Word made effectual to Salvation?*

A. The Spirit of God maketh the Reading (*p*), but eſpecially the Preaching of the Word, an effectual Means of convincing and converting Sinners (*q*), and building them up in Holineſs and Comfort (*r*), through Faith unto Salvation (*s*).

p *Neh.* 8. 8. They read in the Book, in the Law of God diſtinctly. *Pſal.* 19. 7. The Law of the Lord is perfect, converting the Soul; the Teſtimony of the Lord is ſure, making wiſe the Simple. q *Pſal.* 51. 13. Then will I teach Tranſgreſſors thy Ways, and Sinners ſhall be converted unto thee. *Rom.* 10. 14, 17. How ſhall they believe him of whom they have not heard? Faith cometh by hearing. r *Acts* 20. 32. I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them which are ſanctified. 1 *Cor.* 14. 3. He that propheſieth, ſpeaketh unto Men to Edification, and Exhortation, and Comfort. s *Rom.* 1. 16. I am not aſhamed of the Goſpel of Chriſt; for it is the Power of God unto Salvation, to every one that believeth.

Q. 95. *How is the Word to be read and heard, that it may become effectual to Salvation?*

A. That the Word may become effectual to Salvation, we muſt attend thereunto with Diligence (*t*), Preparation (*u*), and Prayer (*w*), receive it with Faith (*x*), and Love (*y*), lay it up in our Hearts (*z*), and practiſe it in our Lives (*a*).

t 1 *Tim.* 4. 13. Give Attendance to reading. *Heb.* 2. 1. We ought to give the more earneſt Heed to the Things which we have heard. u 1 *Pet.* 2. 1, 2. Wherefore laying aſide all Malice, and all

all Guile, and Hypocrisies, and Envies, and all Evil-speakings, as new-born Babes, desire the sincere Milk of the Word, that ye may grow thereby. w *Psal.* 119. 18. Open thou mine Eyes, that I may behold wondrous Things out of thy Law. x *Heb.* 4. 2. The Word preached did not profit them, not being mixed with Faith in them that heard it. y 2 *Thess.* 2. 10. They received not the Love of the Truth, that they might be saved. z *Psal.* 119. 11. Thy Word have I hid in mine Heart, that I might not sin against thee. a *James* 1. 25. But whoso looketh into the perfect Law of Liberty, and continueth therein, he being not a forgetful Hearer, but a Doer of the Work, this Man shall be blessed in his Deed.

Q. 96. *How do Baptism and the Lord's Supper become effectual Means of Salvation?*

A. Baptism and the Lord's Supper become effectual Means of Salvation, not for any Virtue in them, or in him that doth administer them (*b*), but only by the Blessing of Christ (*c*), and the Working of the Spirit in those that by Faith receive them (*d*).

b 1 *Cor.* 3. 7. So then, neither is he that planteth, any thing, neither he that watereth; but God that giveth the Increase. 1 *Pet.* 3 21. The like Figure whereunto even Baptism doth also now save us (not the putting away of the Filth of the Flesh, but the Answer of a good Conscience towards God) by the Resurrection of Jesus Christ. c 1 *Cor.* 3. 6. I have planted, Apollos watered; but God gave the Increase. d 1 *Cor.* 12. 13. By one Spirit are we all baptised into one Body, whether we be Jews or Gentiles, whether we be Bond or Free, and have been all made to drink into one Spirit.

Q. 97. *What is Baptism?*

A. Baptism is an Ordinance of the New Testament, instituted by Jesus Christ (*e*), to be unto the Party baptized, a Sign of his Fellowship with him, in his Death, and Burial, and Resurrection (*f*), of his being ingrafted into him (*g*), of Remission

miſſion of Sins (*h*), and of his giving up himſelf unto God, through Jeſus Chriſt, to live and walk in Newneſs of Life (*i*).

e *Mat* 23. Go ye therefore and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt. f *Rom.* 6. 3. Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his Death. *Col.* 2. 12. Buried with him in Baptiſm, wherein alſo ye are raiſed with him. g *Gal.* 3 27. As many of you as have been baptized into Chriſt, have put on Chriſt. h *Mark* 1. 4. John did baptize in the Wilderneſs, and preach the Baptiſm of Repentance, for the Remiſſion of their Sins. *Acts* 22. 16. And now, why tarrieſt thou? Ariſe and be baptized, and waſh away thy Sins, calling on the Name of the Lord. i *Rom.* 6. 4, 5. Therefore we are buried with him by Baptiſm into Death, that like as Chriſt was raiſed up from the Dead by the Glory of the Father; even ſo we alſo ſhould walk in Newneſs of Life. For if we have been planted together in the Likeneſs of his Death, we ſhall be alſo in the Likeneſs of his Reſurrection.

Q. 98. *To whom is Baptiſm to be adminiſtred?*

A. Baptiſm is to be adminiſtred to all thoſe who actually profeſs Repentance toward God (*k*), Faith in, and Obedience to our Lord Jeſus Chriſt; and to none other (*l*).

k *Acts* 2. 38. Then Peter ſaid unto them, Repent, and be baptized every one of you. *Mat.* 3. 6. And were baptized of him in Jordan, confeſſing their Sins. l *Mark.* 16. 16. He that believeth and is baptized, ſhall be ſaved. *Acts* 8. 12, 36, 37. When they believed Philip, preaching the Things concerning the Kingdom of God, and the Name of Jeſus Chriſt, they were baptized both Men and Women. See here is Water, what doth hinder me to be baptized? And Philip ſaid, if thou believeſt with all thy Heart, thou mayeſt. *Acts* 10. 47, 48. Can any Man forbid Water, that theſe ſhould not be baptized, which have received the Holy Ghoſt as well as we? And he commanded them to be baptized in the Name of the Lord.

Q. 99. *Are the Infants of ſuch as are profeſſing Believers to be baptized?* A

A. The Infants of ſuch as are profeſſing Believers, are not to be baptized; becauſe there is neither Command nor Example in the holy ſcriptures, or certian Conſequence from them, to baptize ſuch (*m*).

m *Exod.* 23. 13. And in all Things that I have ſaid unto you, be circumſpect. *Prov.* 30. 6. Add thou not unto his Words leſt he reprove thee, and thou be found a Liar. *Luke* 3. 7, 8. Then ſaid he to the Multitude that came forth to be baptized of him, Bring forth therefore the Fruits worthy of Repentance, and begin not to ſay within yourſelves, We have Abraham to our Father.

Q. 100. *How is Baptiſm rightly adminiſtred?*

A. Baptiſm is rightly adminiſtred by Immerſion, or Dipping the whole Body of the Party in Water (*n*), into the Name of the Father, and of the Son, and of the Holy Spirit, according to Chriſt's Inſtitution (*o*), and the Practice of the Apoſtles (*p*), and not by Sprinkling or Pouring of Water, or Dipping ſome Parts of the Body, after the Tradition of Men (*q*).

n *Mat.* 3. 10. And Jeſus when he was baptized, went up ſtraight-way out of the Water. *John* 3. 23. And John alſo was baptizing in Enon, near to Salim, becauſe there was much Water there, and they came and were baptized. o *Mat.* 28. 19, 20. Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt, teaching them to obſerve all Things whatſoever I have commanded you; and lo, I am with you alway, even to the End of the World, Amen. p *John* 4. 1, 2. When therefore the Lord knew how the Phariſees had heard, that Jeſus made and baptized more Diſciples than John, tho' Jeſus himſelf baptized not, but his Diſciples. q *Acts* 8. 38, 39. And they went both down into the Water, both Phillip and the Eunuch, and he baptized him: And when they were come up out of the Water, the Spirit of the Lord caught away Phillip.

Q. 101. *What is the Duty of ſuch who are rightly baptized?*

A. It is the Duty of ſuch who are rightly baptized, to give up themſelves to ſome particular and orderly Church of Jeſus Chriſt (*r*), that they may walk in all the Commandments and Ordinances of the Lord blameleſs (*s*).

r *Acts* 2. 47. And the Lord added to the Church daily ſuch as ſhould be ſaved. *Acts* 9. 26. And when Saul was come to Jeruſalem, he aſſayed to join himſelf to the Diſciples. s 1 *Pet.* 2. 5. Ye alſo as lively Stones are built up a ſpiritual Houſe, and holy Prieſthood, to offer up ſpiritual Sacrifices, acceptable to God by Jeſus Chriſt. *Luke* 1. 6. And they were both righteous before God, walking in all the Commandments and Ordinances of the Lord blameleſs.

Q. 102. *What is the Lord's Supper*

A. The Lord's Supper is an Ordinance of the New Teſtament, inſtituted by Jeſus Chriſt, wherein by giving and receiving Bread and Wine, according to his Appointment, his Death is ſhewed forth (*t*), and the worthy Receivers are, not after a corporal and carnal Manner, but by Faith, made Partakers of his Body and Blood, with all his Benefits, to their ſpiritual Nouriſhment, and Growth in Grace (*u*).

t 1 *Cor.* 11 23, 24, 25, 26. I have received of the Lord, that which alſo I delivered unto you, That the Lord Jeſus, the ſame Night in which he was betrayed, took Bread; and when he had given Thanks, he brake it, and ſaid, Take, eat, this is my Body which is broken for you; this do in Remembrance of me. After the ſame Manner he took the Cup, when he had ſupped, ſaying, This Cup is the New Teſtament in my Blood; this do ye, as oft as ye drink it, in Remembrance of me. For as oft as ye eat this Bread and drink this Cup, ye do ſhew forth the Lord's Death till he come. u 1 *Cor.* 10. 16. The Cup of Bleſſing which we bleſs, is it not the Communion of the Blood of Chriſt? The Bread which we break, is it not the Communion of the Body of Chriſt?

Q.

Q. 103. *Who are the proper Subjects of this Ordinance?*

A. They who have been baptized upon a perſonal Profeſſion of their Faith in Jeſus Chriſt, and Repentance from dead Works. *(w)*

w *Acts* 2. 41, 42. They that gladly received his Word, were baptized; and they continued ſtedfaſtly in the Apoſtle's Doctrine, and Fellowſhip, and breaking of Bread, and Prayers.

Q. 104. *What is required to the worthy Receiving of the Lord's Supper?*

A. It is required of them that would worthily partake of the Lord's Supper, that they examine themſelves, of their Knowledge to diſcern the Lord's Body *(x)*, of their Faith to feed upon him *(y)*, of their Repentance *(z)*, Love *(a)*, and new Obedience *(b)*; leſt coming unworthily, they eat and drink Judgment to themſelves *(c)*.

x 1 *Cor.* 11. 28. Let a Man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup. y 2 *Cor.* 13. 5. Examine yourſelves whether you be in the Faith. z 1 *Cor.* 11. 31. If we would judge ourſelves, we ſhould not be judged. a 1 *Cor.* 11. 18, 20. When ye come together in the Church, I hear there be Diviſions among you: This is not to eat the Lord's Supper. b 1 *Cor.* 5. 8. Let us keep the Feaſt, not with the old Leaven of Malice and Wickedneſs; but with the Unleavened Bread of Sincerity and Truth. c 1 *Cor* 11. 29. He that eateth and drinketh unworthily, eateth and drinketh Damnation to himſelf, not diſcerning the Lord's Body.

Q. 105. *What is Prayer?*

A. Prayer is an offering up our Deſires to God, (*d*), by the Aſſiſtance of the Holy Spirit (*e*), for Things agreeable to his Will (*f*), in the Name of Chriſt (*g*), believing (*h*), with Confeſſion of our Sins (*i*), and thankful Acknowledgment of his Mercies (*k*)

d *Pſal.*

d *Pſal.* 62. 8. Truſt in him at all Times, ye People pour out your Heart before him; God is a Refuge for us. e *Rom.* 8. 26. The Spirit alſo helpeth our Infirmities: For we know not what we ſhould pray for, as we ought; but the Spirit itſelf maketh Interceſſion for us, with Groanings which cannot be uttered. f *Rom.* 8. 27. He maketh Interceſſion for the Saints, according to the Will of God. g *John* 16. 23. Whatſoever ye ſhall aſk the Father in my Name, he will give it you. h *Mat.* 21. 22. All Things whatſoever ye ſhall aſk in Prayer believing, ye ſhall receive. i *Dan.* 9. 4. And I prayed unto the LORD my God, and made my Confeſſion. k *Phil.* 4. 6. Be careful for nothing, but in every Thing by Prayer and Supplication with Thankſgiving, let your Requeſts be made known unto God.

Q. 106. *What Rule hath God given for our Direction in Prayer?*

A. The whole Word of God is of Uſe to direct us in Prayer (*l*), but the ſpecial Rule of Direction is that Prayer, which Chriſt taught his Diſciples, commonly called, The LORD'S PRAYER (*m*).

l *Luke* 11. 1. Lord teach us to pray. 2 *Tim.* 3. 16, 17. All Scripture is given by Inſpiration of God, and is profitable, unto all good Works. 1 *John* 5 14. If we aſk any Thing according to his Will, he heareth us, m *Mat.* 6. 9. After this Manner therefore pray ye.

Q. 107. *What doth the Preface to the Lord's Prayer teach us?*

A. The Preface of the Lord's Prayer, which is, *Our Father which art in Heaven* (*n*), teacheth us to draw near to God with all holy Reverence and Confidence, as Children to a Father, able and ready to help us (*o*); and that we ſhould pray with and for others (*p*).

n *Mat.* 6. 9. o *Rom.* 8. 15. For ye have not received the Spirit of Bondage again to fear, but ye have received the Spirit of Adoption, whereby we cry, Abba Father. *Mat.* 7. 11. If ye then, being evil, know how to give good Gifts unto your Children,

dren, how much more ſhall your Father which is in Heaven give good Things to them that aſk him? *Iſa.* 64. 8. p *Acts* 12. 5. Peter therefore was kept in Priſon, but Prayer was made without ceaſing of the Church unto God for him. 1 *Tim.* 2. 1, 2. I exhort therefore, that firſt of all, Supplications, Prayers, Interceſſions, and giving of Thanks be made for all Men, for Kings, and all that are in Authority.

Q. 108. *What do we pray for in the firſt Petition?*

A. In the firſt Petition, which is, *Hallowed be thy Name* (*q*), we pray that God would enable us and others, to glorify him in all that, whereby he maketh himſelf known (*r*), and that he would diſpoſe all Things to his own Glory (*s*).

q *Mat* 6. 9. r *Pſal.* 67. 1, 2. God be merciful unto us, and bleſs us, and cauſe his Face to ſhine upon us, that thy Way may be known upon Earth, thy ſaving Health among all Nations. Let the People praiſe thee, O God, let all the People praiſe thee. s *Pſal.* 83. 18. That Men may know, that thou, whoſe Name alone is JEHOVAH, art the Moſt High over all the Earth. *Rom.* 11. 36. For of him, and through him, and to him, are all Things, to whom be Glory for ever. Amen.

Q. 109. *What do we pray for in the Second Petition?*

A. In the ſecond Petition, which is, *Thy Kingdom come* (*t*), we pray that Satan's Kingdom may be deſtroyed (*u*), and that the Kingdom of Grace may be advanced (*w*), ourſelves and others brought into it, and keep in it (*x*), and that the Kingdom of Glory may be haſtened (*y*).

t *Mat.* 6. 10. u *Pſal.* 68. 1, 18. Let God ariſe, let his Enemies be ſcattered, let them alſo that hate him, flee from him. Thou haſt aſcended on high, thou haſt led Captivity Captive; thou haſt received Gifts of Men; yea, for the rebellious alſo, that the LORD God might dwell among them. w *Pſal.* 51. 18. Do Good in thy good Pleaſure unto Sion. *Rom.* 10. 2. My Heart's Deſire and Prayer to God for Iſrael, is, that he might be ſaved. x 2 *Theſſ.* 3. 1. Finally, Brethren, pray for us, that the Word of the Lord may have free Courſe, and may be glorified, even as it is with you.

John 17.

John 17. 20, 21. Neither pray I for these alone, but for them also which shall believe on me through their Word; that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us. y *Rev.* 22. 20. He which testifieth these Things, saith, Surely I come quickly. Amen, even so, come Lord Jesus.

Q. 110. *What do we pray for in the third Petition?*

A. In the third Petition, which is, *Thy Will be done on Earth as it is in Heaven* (*z*), we pray that God by his Grace would make us able and willing to know, obey (*a*), and submit to his Will in all Things (*b*), as the Angels do in Heaven (*c*).

z *Mat.* 6. 10. a *Psal.* 119. 34, 36. Give me Understanding, and I shall keep thy Law; yea, I shall observe it with my whole Heart: Make me to go in the Path of thy Commandments; for therein do I delight; incline my Heart unto thy Testimonies. b *Luke* 22. 42. Father, if thou be willing, remove this Cup from me; nevertheless, not my Will, but thine be done. *Acts* 21. 14. And when he would not be persuaded, we ceased, saying, The Will of the Lord be done. c *Psal.* 103. 20, 21. Bless the Lord ye his Angels, that excel in Strength, that do his Commandments, hearkening unto the Voice of his Word: Bless ye the Lord, all ye his Hosts, ye Ministers of his that do his Pleasure.

Q. 111. *What do we pray for in the fourth Petition?*

A. In the Fourth Petition which is, *Give us this Day our daily Bread* (*d*), we pray that of God's free Gift we may receive a competent Portion of the good Things of this Life (*e*), and enjoy his Blessing with them (*f*).

d *Mat.* 6. 11. e *Prov.* 30. 8. Remove far from me Vanity and Lies: Give me neither Poverty nor Riches; feed me with Food convenient for me. f *Exod.* 23. 25. And ye shall serve the Lord your God; and he shall bless thy Bread, and thy Water. 1 *Tim.* 4. 4. 5. Every Creature of God is good, and nothing to be refused, if it be received with Thanksgiving. For it is sanctified by the Word of God, and Prayer.

Q. 112.

Q. 112. *What do we pray for in the Fifth Petition?*

A. In the fifth Petition, which is, *And forgive us our Debts, as we forgive our Debtors* (*g*), we pray that God for Chriſt's ſake would freely pardon all our Sins (*h*), which we are the rather encouraged to aſk, becauſe by his Grace we are enabled from the Heart to forgive others (*i*).

g *Mat.* 6. 12. h *Pſal.* 51. 1, 2, 7. Have Mercy upon me, O God, according to thy loving Kindneſs, according to the Multitude of thy tender Mercies, blot out my Tranſgreſſions. Waſh me throughly from mine Iniquity, and cleanſe me from my Sin. Purge me with Hyſſop, and I ſhall be clean; waſh me, and I ſhall be whiter than Snow. i *Mat.* 6. 14. For if ye forgive Men their Treſpaſſes, your heavenly Father will alſo forgive you. *Luke* 11. 4. And forgive us our Sins, for we alſo forgive every one that is indebted to us.

Q. 113. *What do we pray for in the Sixth Petition?*

A. In the Sixth Petition, which is, *And lead us not into Temptation, but deliver us from Evil* (*k*), we pray that God would either keep us from being tempted to Sin (*l*), or ſupport and deliver us when we are tempted (*m*).

k *Mat.* 6. 13. l *Mat.* 26. 41, Watch and pray that ye enter not into Temptation. *Pſal.* 19. 13. Keep back thy Servant alſo from preſumptuous Sins, let them not have Dominion over me. m 2 *Cor.* 12. 7, 8. There was given to me a Thorn in the Fleſh, the Meſſenger of Satan to buffet me: For this Thing I beſought the Lord thrice, that it might depart from me. 1 *Cor.* 10. 13. There hath no Temptation taken you, but ſuch as is common to Man: But God is Faithful, who will not ſuffer you to be tempted above what you are able; but will with the Temptation alſo make a Way to eſcape, that ye may be able to bear it.

Q. 114. *What doth the Concluſion of the Lord's Prayer teach us?*

A. The

A. The Concluſion of the Lord's Prayer, which is, *For thine is the Kingdom, the Power, and the Glory, forever, Amen* (*n*), teacheth us to take our Encouragement in Prayer from God only (*o*), and in our Prayer to praiſe him, aſcribing Kingdom, Power and Glory to him (*p*); and in Teſtimony of our Deſire and Aſſurance to be heard, we ſay, *AMEN* (*q*).

n *Mat.* 6. 13. o *Dan.* 9 4, 9, 18, 19 And I prayed unto the LORD my God, and made my Confeſſion, and ſaid, O LORD, the great and dreadful God, keeping the Covenant and Mercy to them that love him, and to them that keep his Commandments. To the LORD our God belongeth Mercy and Forgiveneſs, though we have rebelled againſt him. O my God incline thine Ear, and hear; open thine Eyes; and behold our Deſolations, and the City which is called by thy Name. For we do not preſent our Supplications before thee for our Righteouſneſſes, but for thy great Mercies. O LORD, hear, O LORD, forgive, O LORD, hearken and do, defer not, for thine own ſake O my GOD: For thy City, and thy People, are called by thy Name. p 1 *Chron.* 29. 11, 13. Thine, O LORD, is the Greatneſs, and the Power, and the Glory, and the Victory, and the Majeſty: For all that is in the Heaven and in the Earth is thine; thine is the Kingdom. O LORD, and thou art exalted as Head above all. Now therefore, our God, we thank thee, and praiſe thy glorious Name. q 1 *Cor.* 14. 16. How ſhall he that occupieth the Room of the Unlearned, ſay Amen at thy giving of Thanks, ſeeing he underſtandeth not what thou ſayeſt? *Rev.* 22. 20. He which teſtifieth theſe Things, ſaith, ſurely I come quickly, Amen, Even ſo, come LORD JESUS.

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